

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 V.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, MARCH 4, 1899.

No. 14.

WE'RE THE OFFSPRING OF GOD.

By Ediza R. Snow.

Deseret News.

Man's tide of existence is fearfully changed
From God and from Nature, how widely estranged!
Vice, dandied by fashion, mocks Nature's
designs,
And existence is lessened as virtue declines.

We wake into being—how helpless at birth!
How short; at the longest, our stay on the
earth!
Too short to develop (we merely begin),
The germ of Diety planted within

As a father transmits from father to son,
So God, our Creator, our Father, has done;
No attribute God in His glorified form
Possesses, but man too inherits the germ.

Though frail and imperfect, unlearned and
unwise,
He's endowed with capacities needful to
rise,
From an embryo state onward, upward—at
length,
To a fullness of knowledge, of wisdom and
strength.

He's his own acting agent, with freedom to
choose—
With power to accept, and power to refuse—
With a future before him, the sequel of life,
To which this is a preface, with conse-
quences ripe.

He should learn how to strengthen life's
feeble chain,
And bring back the longevity rightful to
gain;
Develop ability, greatness and worth,
By improving himself and improving the
earth.

He should squander no talent, no health
and no time,
All, all are important—age, manhood and
prime
As we sow we shall reap—what we earn
we'll receive—
We'll be judged by our works, and not
what we believe.

We are now laying foundations for what
we shall be,
For life's current extends to Eternity's sea;
And whatsoever debases, ennobles, refines,
By our acts, we imprint in indelible lines.

We're the offspring of God: We should never
degrade,
The form in His image which at first was
made,
If we honor our beings and callings while
here,
We'll secure an admission to life's higher
sphere.

In the likeness of Diety gracefully formed—
With His own noble attributes richly
adorned;
For a grand immortality, man is designed—
Perfected in body and perfected in mind.

History of the Southern States Mission.

June, 1880, Sister Sarah Church, of Utah, visited the south, and while thus engaged made a number of appointments to preach, bearing her testimony to the Gospel as revealed through Joseph Smith. She traveled through portions of Tennessee and Mississippi.

Elder James Milliard, laboring in Autauga county, Alabama, reported considerable opposition to the work in his county, but a corresponding interest on the part of the honest seeker after righteousness and many friends made.

During the month of July in 1880 a



APOSTLE JOHN W. TAYLOR.

branch of the church was organized near Felton, in Haralson county, Georgia, with a membership of twelve persons, by Elder Solomon C. Stephens. The baptism of five persons in White county, Georgia, under the administration of Elder T. H. Howard and Elder H. G. Boyle, reported a well attended conference at Fans Creek, Maury county, Tennessee, 500 people being present, with ten local Elders, at which a liberal shower of the spirit prevailed. A Priesthood meeting was held on the top of Pilot mountain,

with the Elders, which was much enjoyed by those in attendance.

The month of August passed off without special incident other than reports of baptisms from Bedford county, Virginia, also in Polk county, Georgia, and Lawrence county, Kentucky, and the usual quota of opposition from the clergy in various portions.

September also was devoid of any special incidents except the organization of a branch at Lodi, in Montgomery county, Mississippi, and frequent reports of baptisms, much traveling and preaching.

October opens up with a report from Elder Joseph B. Keeler, of Provo, visiting White county, in Georgia, where he had opened up a new territory, preaching, tracting, and a very encouraging outlook thereabouts; in addition to this, Elder S. C. Stephenson reported the baptism of five persons in Haralson county, Georgia. An accession of new Elders from Salt Lake City was reported. During the latter part of October a mob of ruffians gathered in Lawrence county, Georgia, and took Elders Gordon S. Bills and Daniel Densley from their beds and forcibly carried them across the country into a dense growth of trees, where preparations had been made to hang them, ropes and suitable trees having been selected for their nefarious purposes, but on their arrival some question arose as to some of the dastardly details, over which there was considerable wrangling, during which a man and woman, friends of the Elders, made their appearance on the scene, thus frightening the gang so greatly that they fled from their presence, leaving the Elders in safety and convincing them that the Lord had miraculously interposed in their behalf against a mob of wicked men.

Nov. 2, 1880, Elders M. F. Cowley and Jacob G. Bigler, Jr., left Salt Lake City to labor as missionaries in the Southern states. They journeyed together as far as Nashville, Tenn., where Elder Bigler, by counsel of President John Morgan, went to Kentucky as his field of labor. Elder Cowley went south to Chattanooga, where, according to instructions from President Morgan, he awaited the arrival of emigrating Saints from Georgia, Alabama and Virginia. Elder Cowley had

been appointed to accompany this body of Saints to San Luis Valley, the location selected for the Southern Saints to colonize. Elder Cowley arrived in Chattanooga Nov. 9 and remained there just nine days while the Saints were collecting from Georgia and other points. In arranging transportation, looking after the baggage of the Saints and their general welfare, Elder Cowley was constantly and generously assisted by Ed F. Sisson, traveling passenger agent for the St. Louis, Iron Mountain and Southern road. He also accompanied them to St. Louis, interesting himself to the utmost for the comfort and well being of the Saints. He was an old-time friend of President John Morgan and his unlimited and unchanging kindness to the Saints entitle him to honorable remembrance, and let his name be recorded and emblazoned forever on the face of The Southern Star. At 10:45 a. m., Nov. 18, 1880, they left Chattanooga for Colorado over the Nashville, Chattanooga and St. Louis road direct to Nashville, thence west to Columbus, Ky. At Huntington, Tenn., they were joined by about fifty-seven men, women and children from Henderson county, Tennessee. They were conducted to Huntington by Elder Franklin Spencer. This body of Saints had first been converted to the principles of the Gospel, faith, repentance, baptism, laying on of hands, gathering millennium, healing the sick, etc., by a mysterious preacher, giving his name as Robt. Edge. As Mr. Edge would not baptize them, and yet taught the necessity thereof, and told them if he had not authority to do so there were men on the earth who had, they learned by the accusation of enemies, that Mr. Edge's teaching was nothing more nor less than Mormonism; they set out to find some Elders. They learned of Elders George Carver and Hyrum Belknap in Tennessee, and sent for them. These Elders baptized all of Mr. Edge's converts who were old enough, with one or two exceptions. Mr. Edge went by inspiration. He never inquired the way to any point. He always knew what to do, asking no counsel from any man. Many sick were healed through his administration, some who had been invalids for years.

Friday, Nov. 19, they were joined at Columbus, Kentucky, by nineteen souls from Mississippi. Elder John W. Gibson, of North Ogden, came with them to Columbus. This addition gave us a company of 117 souls, men, women and children. A pleasant journey was had throughout, going by the way of St. Louis, Kansas City and Pueblo. The company arrived in Manassa, Colo., Monday morning, Nov. 22, 1880, and were kindly received by the Saints of that place. This company was among the early settlers of Manassa, only a few companies having preceded them to that place. After a few days' visit, Elder Cowley returned to the south, and at St. Louis joined Elder John W. Taylor, these two Elders having been assigned as traveling companions. They were appointed by President Morgan to labor in Terrell county, Georgia, and as far as can be learned, were the first Elders to introduce the Gospel into that section of Southwest Georgia. They arrived in Dawson Dec. 14, 1880, and were kindly received at the home of Mrs. Sarah Reynolds, who had relatives in the church in North Georgia. From this point the

Elders extended their labors into various parts of the county and into Randolph. The climate was sickly, abounding in malarial swamps, so that in early spring President Morgan counseled the Elders to go north to Clayton county. During their stay they made many friends, and baptized two ladies, Mrs. Nannie Coxwell and her daughter, Mrs. Nancy McLendon. The latter now resides in Logan, Utah, the former being aged, died in the state of Georgia.

Agreeable to counsel of President Morgan, these Elders went to Clayton county April 14, 1881, where they found three members of the church, Brother L. T. D. McKinney, his wife and mother. They labored in Clayton, Henry and Campbell counties a few months, making many friends and baptizing one soul, a Miss McKinney. From this point they were invited to attend conference in Haralson county, Georgia, where they met President Morgan and most of the Elders of the Georgia and Alabama Conferences. In Clayton county Elders W. J. Packer and Samuel Bills also labored for a short time. After conference the Elders were assigned new companions, Elders Taylor and Packer laboring in Polk, Elders Cowley, Houston, Parkinson and Bean in Floyd. Early in September, 1881, Elders Cowley and Parkinson were sent to labor in the city of St. Louis, where a small branch of the church had been in existence for some time, presided over by Andrew Burman.

(Note—St. Louis was part of the Southern States Mission at this time, hence we note the labors of Elders there. In later years it eliminated from the Southern States Mission proper.—Ed.)

The Saints rented a hall, 1310 Broadway, where they held Sunday school and meetings each Sabbath. The attendance was very light. During the week-days they labored in private, visiting friends from house to house and making some new friends. They labored ten months in St. Louis; Elder Cowley the entire time, Elders Parkinson, Howe and Glazier portions of the time; the latter named having been called to England early in 1882. During the spring of 1882 President Morgan and Elder Cowley accompanied another body of Saints to Manassa, Colo. About the time that Elders Cowley and Parkinson came to St. Louis Elder John W. Taylor was removed from the Georgia to the Kentucky Conference, where he, with other Elders, performed a most excellent work in Butler, Muhlenberg and other counties until the spring of 1882, when Elder Taylor was released to return home.

During the labors of the Elders in St. Louis their meetings were advertised regularly in the St. Louis Globe-Democrat and the Missouri Republican. The columns of the former were liberally thrown open for the communications of the Elders. During the winter of '81-'82 the anti-polygamy furor was at its height throughout the nation; agitated chiefly by sectarian priests. A large meeting was held in St. Louis in the First Congregational church for the purpose of petitioning congress to pass more stringent anti-Mormon laws. The meeting was presided over and addressed by preachers and one or two lawyers. The addresses were bitter. It had been previously announced that all denominations might be represented but the Mormons. Mrs. Virginia L. Mider, a non-Mormon, asked the

privilege to speak, presumably in defense of the rights of the Mormon people, but was denied. The chairman of the meeting announced that the question was not to be discussed pro and con, upon its merits. The people had rendered the verdict, and they were simply there to remonstrate against the practices of the Mormon people and petition congress to act against them. Resolutions were framed and when the vote for adoption was called a great many of the congregation did not respond in the affirmative and the negative vote was not called for.

A reply to the false assertions of these ministers and lawyers was written by Elder Cowley and co-laborers and was published in full in the columns of the Globe-Democrat with no unfavorable comment.

During the ten months' labor of the Elders in St. Louis sixteen persons were added to the church, four of whom had previously been in the church, but had fallen away and joined themselves to the Reorganized church. Early in July, 1882, Elder Cowley was released to return home, and the St. Louis field was left in charge of Elder George E. Howe.

A Curious Visitation.

By Elder E. B. Dormau.

Bradleyton, Ala., Feb. 12, 1898.

To The Southern Star.

The talk of our whole community is the great and innumerable army of curious grasshoppers that is now invading certain portions of Crenshaw county, the like of which has never before been seen in the recollection of the oldest citizens. They are from 3-12 inches in length to 1-2 inch, large black grasshoppers, and some say that they can go without eating or drinking anything at all for ten days and seem fully as alive as ever.

Some say that their wings have curious letters or characters upon them similar to those of the English alphabet; they have not been deciphered as yet.

Their train is known to be six or eight miles long and about two miles wide; and no one knows how much longer. They are coming from the direction of Middle Florida and are now on the western side of this county, in the communities of Black Rock Church, Honoraville and Glass' Store. Some have been taken up during the cold days we have recently had, frozen stiff, and upon being thawed by the fire they seem to be as well as ever.

They are ravaging the country wherever they go, eating absolutely everything in their road that is green. Gardens, oat and wheat fields, all green growth, and even pine straw is eagerly devoured by them, still their appetite seems never to be satisfied.

They do not seem to move forward in a hurry, but are stopped in the before-mentioned communities.

Much excitement prevails on account of them, and some think they are a plague sent by the Lord.

One noticeable fact I have observed is they are located along in that part of the county from which Elders Flam and Orr and other Elders were driven some years ago. If you desire to do so and think it of sufficient interest, you may give place in The Star. I am not personally cognizant of the correctness of the statement given, but have been told by reliable parties, who have witnessed the phenomenon.

Is the Book of Mormon An Inspiration?

By Elder W. F. Openshaw.

Written for The Southern Star.

A great deal has been said and written in opposition to the authenticity of the Book of Mormon by its opponents, but there has never been a single fact produced to corroborate their fallable and wild statements.

They have resorted to all kinds of fallacious reasoning and stigmatic assertions, accusing the author of every imaginable crime, denouncing the Book of Mormon as being erroneous and a fabricated lie written only to deceive the public.

They have succeeded in arousing a great deal of prejudice among the biased and unstable minds, who jump at assertions and arrive at conclusions without investigating the pros and cons of a subject.

But the day has passed when the snap of the finger or shake of the head will put to flight a principle that involves the veracity of another without a thorough, systematic and elaborate investigation. Then if the principles are found to be erroneous they should be presented to the public in a candid and not vindictive way.

They say this book is only a fabricated narrative woven by a vivid or over-active imagination. But this is contrary to the development of the author, as he was neither dreamy nor imaginative, but philosophical in the extreme. The power of originality was not prominently marked in him, but he was in possession of those prophetic faculties that characterize the individuality of every biblical prophet.

The pre-natal environments that surrounded his premature developments would, from a natural standpoint, have militated against a high intellectual development. His parents, at the time of his birth, were in very limited circumstances and were compelled to labor diligently to provide their family with the requisites of life. As soon as Joseph was old enough he was compelled to assist in the labors of the farm. School facilities at that time were very poor and he did not have the advantage of even a common school education. His knowledge of geography was confined, practically speaking, to the boundary lines of his father's farm. In fact, the best educated men of that day knew very little about the geography of the American continent. The science of archeology was then in its infancy. And if by chance a prehistoric city or the capacious ruins of an old temple were discovered it was thought they figured only in the antiquity of the red man. Never dreaming that this continent was inhabited by a highly cultured race of people until Joseph Smith had translated the Book of Mormon.

It describes their rise and fall in social, religious and political life. Their strife and contentions; wars and pestilence; their prosperity and adversity; describing the location of their various cities, industries, etc., so clearly that archeologists are able to locate successfully every available city, and as they uncover them they find indisputable evidence to verify this book. Now, if it were not an inspired work, how could he have written so intelligently regarding the workings of a people that was unknown, at that time, to everybody?

A nation that archeologists are proving did live at the time and place testified to by the Book of Mormon.

It would be impossible for a mechanic to build a house without the requisite material, or an electric battery to emit electricity without being charged; so also would be it impossible for an individual to write a book testifying to a race of people, their location and intellectual development without a knowledge of their workings.

If he had been in possession of the volumes that are now written upon archeology, there would have been a better chance to have doubted the authenticity of the Book of Mormon. Moreover, there was nothing known, at the time this book was written, of the prehistoric Americans. And that the ruined cities and spacious temples that cover the American continent are but the dying echoes of the large and powerful cities with gigantic temples that once adorned this land. So he must have had a knowledge from some source other than himself or he never could have written the book.

You cannot draw water from an empty well, neither can you draw from an un-stored mind such results. If this work was fabricated by a vivid or over active imagination, why did his imaginative powers commence and cease with this volume?

If, within himself, he was able to produce such a book, he surely would have been able to write more, for the same mental power that had assisted him would not have deserted him so mysteriously if it were a production of individual mentality.

Truth is invulnerable and had there not been divine inspiration in the compilation of this volume it never could have been so successfully surrounded by truths as to make it so impervious to the machinations of its enemies. The torrents of sarcasm down on it or the wild accusations of malignancy may lash its shores, but when the cloud rises it will be left more brilliant than before. If anybody desires to know whether this book is true or not, obey its doctrine, and they will know whether it be of God or man.

Two Were Mormons.

Anaconda Standard.

Those who are engaging in the general outcry against the seating of Brigham H. Roberts, Congressman-elect from Utah, should not neglect to give due honor to two Mormon boys who fell in front of Manila Saturday night fighting for the Stars and Stripes. Of three from Salt Lake who were killed in the engagement with the insurgents, two were Sergt. Harry A. Young and Corp. John Grainger Young. Both were nephews of the late Brigham Young.

It is repugnant to the feelings of American people generally for an avowed polygamist to sit in the halls of Congress. Whether or not Congressman-elect Roberts is a polygamist the Standard is not aware. But the mere fact that he is a Mormon should not and must not prevent him from obtaining the seat to which he was elected by the people of Utah. The flag of our country lies over all religions without discrimination. Mormons are Americans and two Mormon sons have just lost their lives fighting for our country and theirs. Let due honor be given them.

Remember the Star is Our paper.

Religious Duty a Pleasure.

Juvenile Instructor.

An idea prevails in the world that religion is irksome, and that it interferes with one's enjoyment of the true pleasures of life. In former times it was customary with some religious enthusiasts, or more properly speaking, fanatics, to torture their own bodies in a fearful manner, thinking that by so doing they would be more acceptable to the Lord. This self-torturing practice, we are informed, is carried on in a milder form at the present time among some religionists.

This idea of punishing one's self has sprung from a false conception of the religion taught by the Savior. The object of the Gospel is to teach mankind how to live that they may enjoy the greatest of happiness, not only in the hereafter but also in this life. The Book of Mormon tells us that "Adam felt that man might be; and man is, that he might have joy." (II Nephi 2: 25.)

Obedience to true religion enables one to enjoy life to the greatest degree. It keeps him from indulging in evils and excesses that shorten his days of happiness.

Man is endowed with a number of faculties. The proper exercise of these faculties is a duty and pleasure, and is not sinful. Sin consists of the improper use of the powers which God has bestowed upon man. True religion teaches one how to exercise properly these powers, and guards him against their abuse. One who observes the teachings of true religion is thereby enabled to gain the greatest pleasure from the use of the many faculties he possesses.

It is true that it requires constant effort and determination and self-denial to live up to the laws of the Gospel, while to pass through life without any restraint requires no particular exertion, and is regarded by many as an easy and enjoyable way of living. Those who take this latter course remain in ignorance of some of the greatest joys of life. There is an exquisite pleasure derived from gaining control of appetites, in overcoming evil propensities, in conquering evil passions. This pleasure is like that enjoyed by the pupil who masters a difficult problem in his studies, who succeeds in acquiring some art, or like that of the inventor or explorer who after new and useful discovery. Such pleasures serve to keep up the interest in life, while those who do not experience them often find life tedious. After exercising to excess the more common means of enjoyment, they yearn for something new to interest them, and unless they find something different, life ceases to be a pleasure.

Logan Journal.

Elder R. A. Dowdle, of College, left on Tuesday on his way to the Society Islands, where he will take up missionary labor. Elder C. J. Hansen, whose home is in Collinston, but who has attended college in this city all winter, will accompany Mr. Dowdle. The Journal appreciates a farewell call from Elder Dowdle.

In answer to Elder N. A. Peterson's queries regarding the experiences of Elder B. H. Roberts when securing the bodies of Elders Gibbs and Berry, The Star will give full details of the unfortunate, but intensely interesting incident in the History of the Southern States Mission. This portion is not yet due.



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SATURDAY, MARCH 4, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

"Faith, without works, is dead."

The new German Star has come to hand. We can only note its clean typographical appearance and state that President A. L. Farrell, of the German Mission, is at the helm, with Elder Haag at the editor's desk.

It is indeed gratifying to note the growing favor into which the Star is gaining from whatever standpoint we may observe. We feel that, in addition to having the faith and good will of the Elders and their friends, that the public generally is kindly disposed towards our new venture. We appreciate the many kindly references made in press, in letters and verbal commendatory remarks.

SUNLIGHT OF YOUR SOUL.

CHEERFULNESS, what a divine gift! and how easily cultivated if the faculties given us are used to facilitate its development. It is the sunlight of one's soul and is the true beacon to which the shipwrecked mind is involuntarily drawn when in search of comfort or surcease of sorrow. A writer has said in the Star, page 67, "A smile lifts all the lines of the face, and adds a glitter to the eye that belladonna cannot even imitate, and aside from the good it does to the beholder, it re-acts on the one who smiles, and leaves touches like the brush of the finest portrait painter, scarcely seen at first, but by and by leaving the face a thing of beauty."

We do not desire to offer this suggestion particularly as a remedy to promote beauty, but rather to stimulate sunshine wherever the wearer of such a face may go. It is an axiom of common usage that "Beauty is only skin deep." All recognize this patent fact and certainly must realize another important idea in this connection, viz., that a very homely person may, by systematic effort on their part, become the most popular one in their circle.

How is it to be done? Not by the aid of cosmetics or other so-called beauty producers, but by studious attention to the inner self. Cultivate a cheerful disposition; always look for the brighter side of every question that is under your consideration; follow the advice contained in the hymn found on page 66 of our Sunday school hymn book, and reproduced on page 57 of the Star, "Nay, Speak No Ill, etc." One of the main reasons our Elders can secure a foothold in some localities, outside of their spiritual calling, is their almost exceptionally good humor, cheerfulness and liberal supply of sunshine; i. e., Spirit of God, or to still more specialize, the Gift of the Holy Ghost that was promised the believers.

All men are happy when they enjoy this great boon, and if the germ is conceived in righteousness, born in purity and reared in the sunlight of God's presence, it is indeed a blessing. We are told that happiness is not a fruit of nature, and does not grow spontaneously on the stem of life; it must needs be grafted there by a divine hand.

Notwithstanding trials, troubles and distressing incidents may be strewn along our life, there is always a silver lining to the cloud that may temporarily obscure the pathway; there is no calamity that can befall us but what we can arise from the ruins and look around—seeing some, who are more unfortunate than we; or we can look into a retrospective mirror and see wherein it might have been worse.

The tear-drop of sorrow may darken the eye,
Like sunbeams obscured by the rain,
But the clouds will disperse over hope's gloomy sky,
And cheer up our prospects again.

The gift of cheerfulness is one that should be striven for more than any of the multifarious emoluments of God. It is of decided advantage to the Elder who, in his duties, must needs meet all classes of people from the hating aristocrat to the humble searcher after truth, including the arrogant preacher, who is so lifted up in his own estimation as to almost place himself on a level with God's most trusted vice-gent on earth, and the waiting soul whose ears have been pining for the true voice of the Shepherd. If an Elder has a goodly supply of this element he can meet all, under any circumstance, with that quiet cheerful deportment that will melt the arrogance of the minister, cancel the hatred of the autocrat, lift the hopes of the truth seeker, and furnish music to the straying sheep, to say nothing of the joy in one's own heart at the effulgent rays of happiness he is permitted to throw out, lighting the way of many a pilgrim on his weary march to that shore that is so dim and so little understood.

He can find pleasure in his own labors—he they ever so arduous. Friends can be conjured by its power that could not otherwise be approached. Its divine influence has smoothed the pathway of many a pair of Elders to more prolific fields and has lighted the way on many a long missionary circuit, giving joy and satisfaction to all within reach of its beatific rays.

President Day, of South Carolina conference, reports an error in report of January 7, in No. 9 Star. It reads "Books sold 31," whereas it should read 81, a shortage credit of 50.

The Book of Mormon is enjoying a very heavy sale nowadays, due to several reasons: The price has been reduced, the Elders are pushing it and public attention to it and our people. We again remind the public that we have no doctrinal books but what are open to their perusal. Yes, gladly open.

Toole Transcript.

At present we are having a pleasant visit from the missionaries who are traveling in the interest of the Y. M. M. I. A.; they arrived here Friday last, and held meeting that evening. Elders Pearson and Rasmussen were the speakers that evening, their remarks were chiefly on the first principles of the Gospel. Saturday evening they held forth again, and Elders Duke and Fry were the speakers. Elder Fry's remarks were entirely on the Divine mission of Joseph Smith, and his translation of the "Book of Mormon," quoting numerous passages from the old Bible to substantiate his remarks relative to the coming forth of that book.

Sunday afternoon all four of them spoke on general principles; and at all meetings their remarks were listened to with much interest by good houses. We are informed that this place is the last of their missionary labors in this state, and today they leave for their homes.

PERSECUTION A SAINT'S HERITAGE.

By Elder J. Warren Johnson.

Written for the Southern Star.

As persecution appears to be rife in our conference, one's mind naturally trends that way.

We have of late lost two beautiful meeting houses, besides several pairs of Elders have been threatened with mob violence, and in many cases the press has used its influence against us.

We are often reminded of the aphorism, "That persecution is the heritage of the Saints." This is so true that it would not be wrong to call it Scripture.

Even the world recognizes the fact that as soon as a man or woman obeys the Gospel of Christ they are that moment subject to the scoffs of a cruel world. It is so plain to many that they shudder at the thought of being a Christian (by the word Christian is meant a true follower of Christ), and, as of old, they halt between two opinions.

Isaiah said an ensign would be raised on the tops of the mountains.—Isa. v.26; xviii.3. Webster defines an ensign as a signal. As the ensign was to be raised in the latter days it seems that all mankind have turned their eyes to the mountains, no doubt watching for the ensign. Which is a signal to the one-third that was cast out of heaven (Rev. xii.4-9), to array themselves against the truth. And as oppressors in war, they rage because it is an ensign of freedom.

Truly it has heralded a brighter day for those who are seekers after truth; and declares that God has again set His hand to gather His people. It comes as a warning to all, that our Savior is soon to come with His angels to claim His own. Psalms L:3-5; II. Thess. i.7-9; Jude. 14-15.

And as John says (Rev. xii.12), "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

He knows full well that the time is nigh at hand when He to whom vengeance belongs (Rom. xii.19) is going to answer the prayers of the slain. Rev. vi.9-10. And he as one who is a firm believer in his own doctrine, has concluded he might "as well be hung for stealing a sheep as a lamb."

The first account we have of satan here on earth he was endeavoring to bring reproach upon our foreparents; again, he was found persecuting righteous Abel, probably one who was crying for vengeance unto the Lord from beneath the altar.

We might turn to many instances of persecution such as the trials of Noah, or of just Lot in Sodom, Moses and Aaron by Jannes and Jambres, the lash upon the Israelites when in bondage, Elijah when by the brook Cherith, Job with his boils, David when running from Saul, the Israelites by the Phillistines, Daniel when cast in the lions' den, the Hebrew children when cast in the furnace, John the Baptist when beheaded, Rachel weeping for her children, the Lord when crucified, Paul when stoned, James killed by the sword, John banished to the Isle of Patmos, Peter crucified with his head downward, Stephen stoned to death; Paul binding the Saints, Justin Martyr burned to death, the persecutions of Nero and Domitian, and others, Paul and Silas cast in the prison. There are hundreds of

other instances I might refer to, but, like the servant of old, time will not permit. But these will suffice to show that a child of God never persecutes, and that all such things are from the father of lies.

It was this same dragon who leads mobs that caused the people to complain because John came neither eating bread nor drinking wine; and said he had a devil. And because Jesus came eating and drinking; they called Him a gluttonous man, and a wine bibber, a friend of publicans and sinners." Luke vii.33-34.

We would advise the world as did Gamaliel, trouble no man because of his faith, for if it be of man or of the devil it will surely come to naught; and if it be of God great will be our condemnation for kicking against the pricks.

The poet says:

"Do not form opinions blindly;

Hastiness to trouble tends;

Those of whom we thought unkindly,

Often become our warmest friends."

Such will be realized by the persecutors of the Latter Day Saints, when the end hath come.

Why not each child of our republic strive to have that sense of honor burn within his or her bosom that actuated the framers of the American Constitution, which allows all men everywhere the right to worship God according to the dictates of his own conscience?

Why not honor those whom nations reverence, such as George Washington, Lafayette and others, who fought for the right to serve God as they pleased?

Why not partake of that spirit which will actuate men after war and bloodshed has ceased and God will have them sit every one under his vine and under his own fig tree?

What would it be to the world should I worship a false God? If I am wrong, as the teachers of the world say, why not come possessed with the spirit of the Lord and in humility prove our errors if we have them, instead of trying to force us to accept of the opinions of men?

"The rule of might is not always right." At least this proved to be a fact when Moses was hid in the ark among the flags, and when Daniel was cast in the lions' den, Joseph sold into Egypt, Noah and family against the world, Christ taken into Egypt while Rachel wept. Again, when all had forsaken Jesus but the twelve and he them, "Will ye also go away?" and Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." John vi.66-69.

Because He and the twelve were alone was no sign they were wrong. Because Paul received five times forty stripes save one (II. Cor. xi.24) did not prove he was false. Because the seed was everywhere evilly spoken against did not overthrow it, Acts xxviii.22. Neither were they rejected of God because they were considered the offscouring of all things. I. Cor. iv.13.

'Tis true there have been some who have honestly persecuted the Lord's people, such as Paul, but they were not disciples of the Nazarene at the time they persecuted. This is in accordance with the teachings of the Bible (John xvi.2): "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service."

We may ask the question here, who would be cast out of the synagogues? Only one answer can be given, the servants of the Lord. By whom? By he

who has not eternal life abiding in him. I. John iii.15.

Probably the same ones who will come up and say, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? Probably the devils they cast out are the servants of the Lord.

It has become a noted fact that the more a disciple is persecuted the stronger he becomes in the faith of Christ.

President Brigham Young once said that "Mormonism is so constructed that every time it is kicked it will roll up hill."

Last July I had occasion (for which I am thankful) to be in the midst of bitter persecution, and as a result many came out and boldly confessed Christ.

But a few days ago one of our beautiful meeting houses was burned and some of our brethren and friends had the promise of having their homes burned if they did not cease entertaining the "Elders of Israel," or in plainer words, taking the place of a "good Samaritan."

Some of them had only proven friends to the Lord's cause, but when they received such bitter treatment for Christ's sake they came boldly out and took upon them Christ's name by baptism. Gal. iii.26-27.

Our beloved Savior tells us in Luke xxi.12-13, that before his coming they (that is, the ungodly) will take his people and persecute them, delivering them up to the synagogues, and into prisons, being brought before kings and rulers for his name's sake. He says, "And it shall turn to you for a testimony."

Another evidence of the source from which persecution comes may be said by deception. 'Tis true many will come out with boldness during our absence and with that member which James says is unruly will score us. But they find that Christ's words are true: "My sheep know my voice and a stranger they will not follow." Mob violence is threatened and often carried into effect. But, like the Pharisee of old, they come as a thief by night, often having their faces disfigured or masked, never venturing to tell their names. I will give a verbatim copy of a notice that was tacked to the gates of two humble disciples:

MORMONS! TAKE NOTICE!

Any person known to be a follower of Joe Smith, or a Mormon, is hereby notified not to give food, shelter or other aid to any Mormon Elders, Priests, Prophets or Divines sent out by the Mormon Church.

You are further notified not to hold any meetings, public or private, of the Mormon faith and practice. Such person or persons as may be found guilty of violating any one or more of the foregoing restrictions, if within the jurisdiction of this band, will be dealt with accordingly by

JUDGE LYNCH.

Done by order of the Band.

This September 17, 1898.

How much different from the way their names are given and the way the angel gave his name to Zacharias. Luke i.59. The angel said, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee glad tidings.

Again, when Jesus visited Paul, Paul said unto him, Lord, who art thou? Jesus did not say I come to you in the name of a mob or band, but he said, "I am

Jesus, whom thou persecutest." Acts ix.5. God never uses deception.

It seems to me that any one ought to be able to discern between these two spirits.

Paul told the Thessalonian Saints that "He that despiseth, despiseth not man, but God." He no doubt learned this when he held the coats of Stephen's assassins. When Stephen said, "Lord, lay not this sin to their charge." Also when Jesus said, "I am Jesus whom thou persecutest." By this it is evident the Lord does not approve of persecution.

Paul said to Timothy (II. Timothy iii. 12), "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The Lord said to John (Rev. iii.9): "As many as I love I rebuke and chasten, be zealous, therefore, and repent."

This is ample proof to the Latter Day Saints that they are loved of God. For truly, He chastens them every moment of their lives. And that justly, too. Like the Saints of old, we have had our prophets killed, our temples burned; we have been mobbed and driven.

Much consolation is found in Hebrews xii.5-8: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth."

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

A bastard is an illegitimate child. Paul here tells us that every lawful heir (son of God) will receive chastisement. In fact, God will and is going to have a tried people, though he may have to raise up seed unto Abraham from the stones. Matthew iii.9. If there is one who is called a Saint that is not chastised he no doubt has room for repentance. Paul says he who is (speaking to Saints) not chastised is a bastard. That means he has not been lawfully born into the kingdom. As Simon the sorcerer of old, proved to be an unlawful heir. Acts viii.13-24.

If we are not partakers of persecution we have need to fear, least we, too, have become unlawful heirs of God's kingdom.

He who stands before God in white robes will do so by going through great tribulation, for by so doing they prove their integrity to Him. Rev. vii.13-14. "And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? And whence come they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The Saints must covenant with God by sacrifice. Psalms i.3-5. God's people must always be ready to forsake all for Christ's sake or they are not worthy of Him. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv.33.

To elucidate this we will turn to Matthew xix.21: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

'Tis true the world (so-called Christian) believe and declare that there are

none, neither can be any prophets in this day to be killed for the testimony of Jesus. But the writer which they are prone to say closed the canon of Scripture, declares unto us (Rev. vi.9-12), "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

We learn by reading the next verse that he immediately seen the sixth seal opened, which proves the slain were crying during the latter part of the fifth seal, and as they were to wait until their fellow servants and brethren should be killed it plainly implies that their brethren were to be slain during the sixth seal. Which would mean during the thousand years in which we are living or later; even reaching until the two prophets who are to be killed in Jerusalem after it is rebuilt. Rev. xi.3-12.

All we have written in God's word proves the aphorism "That persecution is the heritage of the Saints." And the acts of the so-called Christian world proves Paul's divinity as a prophet when he said, "Yea, and all that live Godly in Christ Jesus shall suffer persecution."

Jesus says (Matt. xviii.7): "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

Cheering words are given to the Saints by the poet:

"There was never a valley but hilltops appear,

Nor a storm that's not spent to a calm; Nor a pain without pleasure, a hope without fear,

Nor wound but has always a balm! The teardrop of sorrow may darken the eye, Like the sunbeams obscured by the rain, But the clouds will disperse over hope's gloomy sky,

And cheer up our prospects again."

We who know and are watching and praying for God's coming find consolation in these words, for we know that Jesus soon will come and roll back the dark clouds of persecution and, "Execute judgment upon all, and to convince all that are ungodly among them of all their ungodly sinners have spoken against him. Judge. 15.

"Blessed is he who is persecuted for Christ's sake." Let us, as did Paul, glory in tribulation. Let us all suffer for well doing. And "add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to brotherly kindness charity, for charity is the bond of perfectness." May the Lord forgive those who persecute us, for they know not what they do. They no doubt believe, as did the Ephesians, "That great is the goddess Diana."

May the Saints of God stand firm and proudly wave the banner of truth. For "truth is mighty and will prevail."

Elders are cautioned to instruct all tithing payers to always send their name and addresses when remitting monies or other tithing credits, to this office, as we are expected to furnish the office at Salt Lake City a full report of those who comply with this holy law, including their full name and addresses.

Middle Tennessee Conference.

Some time ago The Star announced that President Rich would visit the respective conferences of this mission, and give their instructions relative to their labors as ambassadors of truth and as establishers of the kingdom of God amongst the children of men.

Middle Tennessee conference being of considerable magnitude and having her Elders somewhat scattered, it was decided that two sessions should be held; one in the southern and the other in the northern part of the field.

The southern division assembled Feb. 24, in Hurricane Hall, Tullahoma, while the northern congregated Feb. 28, at Rural Hill, Wilson county.

After the meetings were opened the Elders were requested to relate their feelings in regards to the labor in which they were engaged; President Rich being desirous of acquainting himself with the conditions of those over whom he was presiding.

The testimony of the Elders were given in meekness and under the inspiration of the spirit of Jehovah. Many eyes were moistened and many inaudible appeals were made in behalf of the cause of truth and the representatives thereof. All expressed a desire of going forth and laboring assiduously for the furtherance of truth and righteousness upon the face of the earth.

The instructions furnished by Presidents Rich and Allred were opportune and if the Elders will only utilize them and they can't do otherwise, knowing their intrinsic value and from whom they came, they will witness a bounteous harvest for their expended energies in the cause of truth.

President Rich was exceedingly anxious to impress ineffaceably upon the minds of the Elders the absolute necessity of being humble, intrepid, studious and dignified; "for with these qualifications," said he; "you will be able to frustrate the subtle workings of the Prince of the lower regions and magnify your calling in the sight of Him with whom you have to do."

The kindness and hospitality of the people of Tullahoma and of Rural Hill will never be forgotten by the Elders who were the recipients thereof, and to say that they were thankful for the same would be only mildly expressing it. Heaven's choicest blessings are invoked upon such philanthropists and it is only to be hoped that some day they will receive a full realization of the glory of God.

There were a few changes effected in our conference. Elders Robert G. Low and H. E. Driver were given notice that their releases would be furnished them in the near future and J. Preston Creer was called to the office.

Elders Low and Driver have been faithful workers in the establishment and maintenance of truth and righteousness in this part of God's vinyard, and while regret is felt at their loss; yet the Elders feel to rejoice in their departure, knowing they have done the will of the Father and that He has said enough.

Elder Creer was acting as second counselor to President Allred and the vacancy caused by his removal was filled by Elder Charles Wentz, an earnest worker and an Elder loved by all his brethren.

Don't forget to make report for all new subscribers gained.

AMONG THE ELDERS.

Elder Franklin Tolman, of the North Alabama Conference, has sent in an interesting account of his labors in Tallahatchie County, in company with Elder Joseph Hastings. They first entered this county Aug. 12, 1898, and were soon cognizant of satan's influence striving to circumvent their efforts among the honest in heart. The writer relates an instance of the miraculous power of God in his behalf when suffering from a severe attack of chills and fever.

Elder Tolman recites an incident wherein they had secured permission to preach in an arbor and after thoroughly advertising by canvassing, tracting and notification of their meeting they were visited by a delegation of seven men, who informed them if they persisted in remaining in that place (Lavander) they would raise a mob of 200 men, who would strap them to a log and administer fifty lashes each. This did not intimidate the Elders, however, but the delegation were invited to come out Friday night and they would learn why they were visited, and what would result if they did not repent. Friday night came and a large audience greeted the Elders, at which an attempt was made to burn the arbor; and though it had been standing for over a year by the power of God they were unable to accomplish their purpose. Moreover, they held a series of meetings, at which much good was done, one lady promising, if she lived, to become a Latter-Day Saint. That preaching in that neighborhood had lost its charm for her since hearing the true Gospel.

They then left for other parts of the county, meeting with varied successes, after which, by invitation, they returned to Lavander, and held another series of meetings, resulting in the conversion and baptism of ten honest seekers after truth; ultimately baptizing four additional persons, blessed six children, organized a Sunday school of twenty-two members and applications for baptism from nine more as soon as warmer weather is established.

Elder Tolman closes his letter with a fervent testimony of the truth of the Work and the Divinity of Joseph Smith's calling.

Elder Lot Smith, one of the wide-awake brethren of the Louisiana conference, has sent an interesting letter detailing his experiences in Alabama, Georgia and Louisiana of which adds strengthening testimony to his faith. He calls to mind one incident that stands in vivid prominence, wherein he and Elder Philo V. Carter were holding a meeting, both having preached under divine assistance, "when," to use his own words, "I closed the man with whom we were staying said: 'Elder Smith, you are sent of God to preach the gospel to us, to save me and my family,' or, as the people here express it, 'his cup was full, and had to run over.' When we completed our series of meetings the man requested baptism, and remarked, 'Elder Smith, when you said you were God's witnesses of this thing, it was more than I could stand, and that our testimony was enough to condemn the world.'"

Springville, Feb. 15.—(Correspondence Herald.)—Of late the people of Springville have been having Mormonism

preached to them in a way different from the usual custom.

Ernest M. Boyer and Thomas Loynd (returned Elders) commenced a series of meetings Sunday evening, Feb. 12, which will conclude Sunday evening, Feb. 19. The novel feature of the meetings has been that the Elders proceeded just as they do in the world, by treating the people as though they had no knowledge of Mormonism whatever. The Elders have done their own singing, praying and preaching. Fundamental doctrines and ordinances believed in by the Mormons have been discoursed upon. The house has been crowded every evening, which goes far to prove that the meetings have been very interesting. R. Leo Bird, a student of the B. Y. academy, occupied the time Saturday evening. His subject, "The Divine Authenticity of the Book of Mormon," was well and logically presented to an appreciative audience. Mr. Boyer is to close the meeting Sunday evening. "Was Joseph Smith's Authority From God?" Many who seldom grace the meeting house with their presence have attended regularly.

Sturgis, Miss., Feb. 15.

Elder H. P. Dotson, Local.

Written for the Star.

On the 15th inst., as Elders Wan. M. Dye and G. R. Coombs were passing through West Station, in Holmes County, a mob of about a dozen men, some, perhaps most of them, under the influence of liquor, as the Elders came from the postoffice began snowballing them; some of the more bold came up near enough to knock off their hats. The Elders asked them what they meant. "We want you to get out of here," was answered, using bitter oaths and abusive language. "We are going," said the Elders, "if you will let us." The abusive and hostile demonstrations failing, they got ashamed of themselves. At any rate they stopped, after following them for quite a distance, and let the Elders go on without further molestations. But the Elders felt somewhat ill at ease, till they had gone quite a distance, fearing possibly the mob might follow them, but they saw no more of them.

At Sturgis, in this vicinity, on Saturday, 18th inst., the same Elders went there to get their mail; the town was full of loafers, three of whom followed them up the track of the railroad, firing off their pistols and using abusive language, expecting, no doubt, the Elders would become frightened and run; but when they saw their demonstrations failed to have that effect, they stopped and let the Elders go on without any more disturbance.

Progress, Sareveport.

Tuesday Elders R. A. Robbins and C. C. Payn of the Mormon Church, reached this city with the remains of a brother, Louis A. Warren, likewise an Elder of the same faith.

The parties came from Conshatta, the remains being taken to the undertaking establishment of Mr. H. H. Thoms, where it was embalmed for shipment to Price, Utah.

Elder Warren died a long ways from home, but faithful friends attended him during his illness and one of his brethren went with the remains to its destination.

Articles of Condolence

Victoria, I. a., Feb. 25, 1899.

Articles of condolence to the relatives and friends of our beloved brother, Elder Lewis A. Warren:

Whereas, Elder Warren was our beloved brother in the Gospel of Jesus Christ and was one of the most faithful workers among the noble band of Louisiana missionaries and died a martyr to the cause;

Whereas, The great and all-wise Creator in His infinite wisdom has seen fit to call to the great beyond our dear and beloved brother and separate him, for a short time, from his loving wife, children and kind friends; therefore be it

Resolved, That we, the undersigned, in behalf of the Elders of Louisiana, write these articles of condolence and extend to those concerned most our heartfelt sympathy, trusting our love and prayers will cheer them in their dark hours of bereavement.

Resolved, That a copy of this be sent to Sister Warren and printed in the Southern Star and Deseret News.

D. A. BRODBENT, President,

R. S. HUNT.

BRIGHAM CLEGG,

A Southerner in Utah.

James Earnest.

Written for The Southern Star.

I beg leave to let many of your readers know of my whereabouts and how I am getting along in the land of the "Mormons." I was baptised two years ago, in Virginia, converted into that peculiar and despised church. Not feeling at home longer among my former friends and home, I traveled south, east and north. No place seemed to want me. I felt better while at the office in Chattanooga with the Southern States Mission, working etc., in company with the Elders throughout the mission, but was told by my pretended friends that I had never been to Utah. I wish to bear my testimony to the gospel of Jesus Christ as restored by Joseph Smith, His servant, in whom He revealed His will. Restored His gospel as it was at first, before false and blind leaders got into and scattered His flock until all was driven and killed from the earth.

This gospel is true. This people (the Mormons) is a virtuous and God blessed people. I ask you in you in the name of a friend to not let prejudice or the power of evil carry you down to hell with it. For there is where all such is bound whose giver is your enemy—even satan. Surely, my southern and eastern friends God has set up His kingdom upon this earth never more to be torn down, yea "a great and marvelous work, even a wonder" is He performing through this despised "Mormon" church. Again I testify to you my friends, the Mormons who travel among you have only one purpose, and that is to do the will of God. Peace and good will to all nations.

Trusting that many of my friends may enjoy reading this and those who told me to come to Utah to see how the "Mormons" were at home, will take my testimony and be friendly toward the Elders who are traveling as strangers upon the earth, dependent upon the Lord for care. See what the words of the Lord is upon this subject: St. Mat. 25: 45.

With love and highest regards to my old Virginia and southern friends, I remain, your brother in every effort to grow in Truth and knowledge.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEBRUARY 10, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimonies of Elders	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Conversations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	Postoffice	State	
John E. Griffin.....	(Virginia).....	28	555	169	61	11	30	181	151	21	8	3	46	354	32	1	3	.....	.....	.....	Hewlet	Virginia.
*John M. Bunker..	(Kentucky).....	37	438	145	142	10	12	128	126	20	8	18	73	510	58	.....	.....	.....	.....	.....	Liletown.....	Kentucky.
W. E. Dawson.....	(E. Tennessee)	43	674	222	130	38	19	246	246	61	32	10	139	419	25	1	1	.....	.....	.....	Johnson City.....	Tennessee.
C. O. Christensen..	(Georgia).....	33	442	435	125	16	15	514	574	66	7	17	102	466	8	.....	.....	.....	.....	.....	Lovejoy.....	Georgia.
Joseph Skeen.....	(N. Alabama)....	38	712	123	117	4	2	120	113	19	7	19	146	570	10	2	.....	.....	.....	.....	Suligent.....	Alabama.
C. G. Parker.....	(Florida).....	40	1237	328	123	15	26	337	318	27	7	21	73	403	45	.....	.....	.....	.....	.....	Lula.....	Florida.
J. Urban Allred....	(Mid. Tenn.)....	37	623	508	91	24	4	582	423	7	4	15	91	571	23	1	1	Sparta.....	Tennessee.
Lewis Swensen.....	(N. Carolina)...	36	484	64	161	3	3	71	71	36	10	7	84	489	60	.....	.....	.....	.....	.....	Wilmington.....	N. Carolina.
Geo. A. Day.....	(S. Carolina)...	32	720	255	69	6	12	285	258	40	6	7	119	419	25	2	1	Knott's Mill.....	S. Carolina.
Thos. R. Condie....	(Mississippi)...	36	828	289	172	19	26	326	269	43	5	85	36	493	16	Jackson.....	Mississippi.
R. L. Mendenhall..	(E. Kentucky)...	42	728	230	192	15	295	294	21	3	13	92	371	10	Vanceburg.....	Kentucky.
J. A. Cornwall.....	(Louisiana)....	38	1403	62	167	6	50	16	12	8	12	76	373	4	5	5	Victoria.....	Louisiana.
J. H. Willis.....	(S. Alabama)....	35	812	168	124	20	5	154	123	21	6	4	65	624	8	.....	.....	.....	.....	.....	Camden.....	Alabama

The John Morgan Monument.

For some years there has been more or less talk among the Elders who labored in the southern states under the presidency of the late Elder John Morgan, of erecting a monument over his grave as a token of their esteem for the man they learned to love. At last the matter has taken definite form, as will appear from the communication addressed by the brethren signing it to the Elders who labored under Elder Morgan's presidency:

To all Elders Who Labored in the Southern States Mission Under the Presidency of Elder John Morgan:

Dear Brethren—For some time past a number of prominent Elders connected with the southern states mission during the long presidency of the late Elder John Morgan have been considering the propriety of manifesting in some way or other their regard for him and perpetuating his memory to future generations. Recently it became known to some of them that the First Council of Seventy contemplated the erection of a tombstone over his grave, and that they had made an appropriation for that purpose. The amount appropriated by the council was the same as that appropriated for a like purpose in the case of other such presidents who have died. But as this amount would only be sufficient for the erection of the plainest kind of a tombstone it was thought by some of the Elders who had labored in the south under Elder Morgan's presidency that if it was only known that a tombstone was to be erected over the remains of their beloved president that they would not only be willing but anxious to make a contribution that in the aggregate would so swell the amount appropriated by the First Council of Seventies as to erect a more pretentious monument to perpetuate the memory of this great missionary president. Accordingly it was determined to afford them such an opportunity; and after consultation with, and approval of those rightfully concerned in the case a committee was appointed to take the matter in hand.

B. H. Roberts, J. G. Kimball, William Spry, Elias S. Kimball and Ben E. Rich were made the committee.

The plan of procedure of the committee is very simple. The object is to give all the Elders who labored under Elder Morgan in the south—from January, 1878, when he took the oversight of the mission, to January 4th, 1888, when he was honorably released—an opportunity to express their regard for the man under whose direction and wise counsel so many hundreds labored in the southern states

mission during those years that were so fraught with many dangers to the servants of God and bitter prejudice against the message with which they were commissioned.

A letter, therefore, setting forth this purpose has been sent to as many of the Elders who labored under Elder Morgan's presidency whose present addresses can be ascertained, asking them to contribute what they may deem proper for the purpose of erecting a suitable monument over his grave.

Elder J. G. Kimball has been appointed treasurer of the fund, and all remittances should be promptly forwarded to him. His address is No. 36 East First North street, Salt Lake City. After a reasonable time has been granted to afford all an opportunity to contribute, such funds as may have accumulated in the hands of the committee will be employed in the erection of the monument contemplated.

We do not feel called upon to urge the worthiness of the late Elder John Morgan to be thus remembered; his lasting friendship and devotion to the Elders who labored with him in the south are remembered by all those who were so fortunate; and to afford them this opportunity to perpetuate his memory in the way proposed is all sufficient to secure the necessary response.

In consequence of so many of the Elders who labored under Elder Morgan having changed their addresses since they were released from the South, this letter is published in the "News," and all those who become acquainted with the matter in this way, but who may fail to receive a letter upon the subject because of the inability of the committee to locate them, we ask them to consider this published letters addressed to them personally and respond accordingly.

Truly your brethren,

B. H. ROBERTS,
J. G. KIMBALL,
WM. SPRY,
ELIAS S. KIMBALL,
BEN E. RICH.

Releases and Appointments.

The following named Elders have been honorably released to return home:

Chas. J. Call, of the Virginia Conference.

Elisha Brown, Sunday School Superintendent of the Virginia Conference.

A. C. Neeley, of the Virginia Conference.

J. Warren Johnson, of the East Kentucky Conference.

John Arrowsmith, first Counselor to

President Lyman, late of the East Kentucky Conference.

Don C. Stallings, of the North Carolina Conference.

George E. Miles, Counselor to President Woolley, late of the Kentucky Conference; was also Counselor to President Bunker, the present incumbent.

W. E. Stoddard, of the Kentucky Conference.

Lawrence Peterson, Sunday School Superintendent of the South Alabama Conference.

William J. Strong, of the South Alabama Conference.

Franklin Tolman, of the Mississippi Conference.

Pearis Raymond, of the Georgia Conference; poor health assigned as a cause.

J. F. Holtsclaw, of the East Tennessee Conference.

In addition to these Elders returning home the following Saints also leave for the West:

Brother and Sister Wilborne Hicks, of Elk Park, N. C., left for Willard, Utah, on Feb. 27.

Sister Martha Sturgill, of Eadston, Ky., left for Salt Lake City, on March 3. This lady was accompanied by Elder John Arrowsmith.

Sister Alice Holtsclaw, of East Tennessee, also left for Utah. The latter was accompanied by her brother, Elder J. F. Holtsclaw.

Elder E. G. Woolley, Jr., late President of the Kentucky Conference and later of the office at Chattanooga, has also been honorably released to return to his home at Salt Lake City.

The brethren leave with the highest regards of all with whom they have associated, also the Presidency at Chattanooga. It is hoped they will not discard the harness that they have donned so faithfully during their sojourn in the South, but will continue their effective labors at their homes.

The following named Elders constitute the February company of Elders, and received assignments to their respective conferences as noted herewith:

East Kentucky—Joseph Tingey, of Salt Lake City, Utah; I. Albert Grover, of Farmington, Utah.

North Carolina—William J. Hunnicutt, of Manassa, Col.; David J. Paice, of South Hooper, Utah; William A. Brown, of Bountiful, Utah.

South Carolina—Miel C. Pierce, of Colonia Dias, Chihuahua, Mex.; Jonathan David Wood, of Farmington, Utah; John Jensen, of Goshen, Utah.

Virginia—Earnest Knowles, of Lima, Mon.; Frank H. Snow, of Salt Lake City, Utah.

East Tennessee—Asa B. Scovil, of Spanish Fork, Utah; Job Adams, of Vineyard, Utah.

Kentucky—Joseph M. Holt, of South Jordan, Utah; Albert Arrowsmith, of Salt Lake City, Utah.